

THE JUVENILE INSTRUCTOR.

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VOL 1.

Poetry.

For the Juvenile Instructor.

THE CHILDREN OF ZION.

Thrice happy we children who live where the truth of Our holy religion is taught in our youth! Where examples are given by parents and friends, In all that the prophet of God recommends.

Away from the wicked our schools we attend, With brothers and sisters and each little friend; Never naughty in school, never quar'ling at play, Preparing ourselves to be useful some day:

Receiving instruction and laying to heart What'er the kind teacher may feel to impart; Taking care of our school-books, the pencil and slate, And always come tidy, but never too late.

Ever willing to do what our parents require,— To respect and to please them our foremost desire; When sent on an errand, go quickly and come, And not think of playing until we get home.

On Sunday, at meeting, each time we go there, We will be attentive and still during prayer; Recollect what we can of each maxim and rule, To be able to tell our companions at school.

We will also be prayerful, and seek to improve, And vie with each other in learning and love, That our schoolmates, our parents and teachers may see,

By our sayings and doings, how good we can be.

DAVID J. ROSS.

For the Juvenile Instructor.

Voices from Nature.

THE TELEGRAPH.

THROUGHOUT our whole Territory, from north to south, are the telegraph wires stretching, suspended on high poles, and many of my young readers have been wondering, no doubt, how it is possible that words could be sent along those wires with such velocity that the storm-wind or a rifle ball are like snails in their motion compared with it, and that they could be understood at the end of the wire as plainly as if sent by letter. If your patience and my short allowance of space will permit me, I will endeavor to give you some interesting facts connected with this crown of all modern inventions.

A kind of telegraphing has been practised among sea-faring nations from times immemorial, consisting of certain signs with flags or fires from one ship to another, or alongside the seashores, in order to harmonize the action of ships in battle, or warn them of danger near rocky shores. In France they used to build lines of high towers on the hill tops, having large signal poles on their roof, with long arms, by which their different positions expressed letters, and in this way were messages sent with comparative velocity from the distant provinces of the land to Paris. But all these various contrivances and plans of telegraphing cannot be compared with the telegraphing in our days, which is based upon the principle of electricity, and, outshining in magnitude and influence every other invention, acknowledges in point of science only Photography to be its equal.

You may naturally ask me, what is electricity, that it can do such great things? I candidly confess to you that I do not know more about its nature than I know of gravity, which causes the stone to fall to the ground; or of magnetism, which moves steel and iron under its influence, as if moved by an unseen hand, and forces

the needle of the mariner's compass to point to the pole; or of light that brings the picture of distant objects in my eye; or of heat and cold; or of a thousand other phenomena which we see exhibited in nature around us every day of our life. We see their operations, know in some degree their power and capacity, and, assisted by the spirit of revelation, have succeeded in forcing them into our service, but we know them not; although many theories have been got up by learned men to explain them; they all fall short in penetrating the nature of elements and powers which have their origin in the Fountain of life, hidden by an apparently impenetrable veil.

Lightning is the most common appearance of electricity, and was first compelled to obey the will of man by Dr. Benjamin Franklin, an American philosopher, at the time of the Revolution. He let a kite rise into a thundercloud, the string of which had been previously magnetised, and thus lightning was forced to descend on it to the ground, which led to the discovery of the lightning rods. From that time several learned men have studied the phenomenon of electricity,—for instance Gauss, in Germany, and finally, Morse, an American, who brought the use of electricity to that high state of perfection, which now connects distant countries in close relationship, almost annihilates time and space, and has caused the human race to progress in intelligence, science and mechanism in one year, more than they have done formerly in a century.

The electric apparatus, consisting of bottles, glass cylinder, insulators, etc., was originally used for medicinal purposes. A number of persons formed a line, taking slight hold of one another, and the first holding a little chain; as soon as this chain was brought in contact with the loaded apparatus, all the persons felt a shock through their system; and this was the first electric telegraph. Now, that chain is no more, only two or three feet long, but stretches across countries, connects America and Europe in the form of big cables lying on the bottom of the sea, and covers like a great network the most civilised countries, and soon will go around the whole earth like a belt, sending messages along day and night; and men thousands of miles apart can talk together as if they were in the same room; and still telegraphy has, we may say, but commenced. Where it will come to in its further developments, we know not; what changes it is bound to bring about in the social, political and intellectual relations of the human race, is beyond comprehension; but we know that this powerful agent was permitted to appear among us by the great Ruler of human events, to prepare His work for the final redemption of mankind.

And may this voice thus speak on, quicker and quicker, each tick of the operator's apparatus knocking at the bulwark of superstition, ignorance and darkness, until it has crumbled to pieces, and light, liberty and freedom of thought reign over the earth, enabling the kingdom of God to bless every kindred, tongue and people by its benign influence.

K. G. M.

For the Juvenile Instructor.

LITTLE GEORGE IN NEW CLOTHES.

A TRUE STORY.

LITTLE GEORGE awoke on the following morning quite cheerful, happy and hopeful, and he felt thankful that the Lord had raised up for him another friend in the person of the governess.

The schoolmaster continued a good friend to him, and had succeeded in teaching him all the letters of the alphabet so that he could call any of them by name on first seeing a letter. The only happy hours he spent were when he was at school learning his letters, and when the schoolmaster patted him on the shoulder and

called him a clever little boy, he felt that he was clever, and this made him the more diligent that he might surprise the old schoolmaster with his increased smartness.

He was not a stupid boy, only when people spoke in a cross manner to him, and tried to force him to do something that did not suit him. This was the wrong way to get him to do anything; but if he was asked kindly to do anything to please anybody, he would do it if it tore the clothing off his back. The old school teacher seemed to understand this, and got him to study and learn his letters in that way. He loved to go school, because he loved his teacher, and he would learn his letters to please *him*, when he really could not see the use of it to himself.

On this morning, of which I speak, he awoke much earlier than common. It was still dark in the room, yet the dawn of day was beginning to make it a little more light around the windows. He lay still and wondered what the good governess would do for him, and he longed for the daylight to increase faster in the room. He said to himself, in a whisper, "I wonder, what the governess will give me; may be she will give me another shirt instead of this scratching tow shirt; O dear, I wish it was daylight." Thus with an impatience common to little boys, who are expecting something that will please them, he waited and wondered until the old nurse at last opened the door at the end of the room, waved her hand and all the boys were at once on the floor, and were soon dressed. This was the first time that little George was glad to see the old nurse.

After passing through the ceremonies of the wash room and the breakfast room, the boys were at liberty a short time until the school bell should ring. It was during this short interval of time that little George went to pay his visit to the governess, as she had requested him to do.

When he went to the door where she lived, it was a little while before he could muster courage to knock. He at last knocked, and felt frightened at the sounds which he had made on the door. When the governess opened the door, she found little George with the front of his fur cap pulled over his face, leaning close against one side of the door way, picking little bits of sand from the bricks with his finger. When she saw him, she exclaimed, "O, good morning, little George; how are you this morning? are you quite well? walk in." Little George told her he was quite well, and wondered what she was going to do for him.

She took off his fur cap, saying, "This cap is too large for you, where did you get it? and your clothes are too little for you, and very much worn too, who bought you these clothes?"

He told her about bathing one day in the canal, and that some bad boys ran away with all his clothes, and that a kind lady gave him the clothes and the cap that he was then wearing.

She asked him if he would like another cap, and some better clothing, and some shoes and stockings. He now began to see what she was going to do for him. He felt more thankful and grateful to the good governess than he could express, and all he could say to her question was, "Yes, thank you, ma'am."

"You say that the old nurse beats you and gives you rough shirts to wear."

"Yes, Ma'am."

"I will see her and talk with her about it."

She wrote something on a bit of paper, which she gave to little George, and told him to take it and give it to a man inside of a door on the opposite side of the yard. She patted him on the shoulder and told him to be a good boy, and come and see her again. He wondered what was on the paper.

When he entered the door which the governess had

pointed out to him, he found himself inside of a small store, containing cloth and ready made clothing; and, in a room still further back, he observed four of five tailors at work. This was the poor-house clothing store and tailors' shop.

The man in the store was a thin, sharp-faced, bright eyed, middle-aged, little man. He said to little George: "Well, my boy, what do you want here? you had better go to school, the bell has just rung." Little George made haste and handed him the paper, and was just going out of the door, when the man in the shop called him back, saying: "This note is from the governess, and she tells me to give you a suit of clothes." In a few minutes little George was fitted with a pair of dark blue pants of woollen cloth, a vest and coat of the same kind of cloth, a pair of stockings and a pair of good strong shoes, which fastened in the front with large clasps; he also gave him another pair of stockings, and a blue cloth cap without any front to it. His little coat was shaped like a pigeon's wing.

When he came out of the shop he looked like a different little boy. On his way to school he began to hunt for pockets, and found that his pants had two good long pockets in them. He put his hands in them, and strode away to school feeling that he was somebody. When he entered the school room, he made quite a sensation among the boys; he did not notice that however; but ran to the good old school teacher, and told him of his good fortune, and that his pants had two pockets in them, and, if he pleased, he would thank him for his half-pennies and marbles to put in them.

So you see the miseries of the tow shirt, and the spite of the old nurse were only the means of finding him better clothing and a powerful friend.

UNCLE GEORGE.

For the *Juvenile Instructor.*
SKETCHES FROM THE BOOK OF MORMON.

ALMA'S VISIT TO THE CITY OF AMMONIHAH.

AFTER Alma had resigned the office of Chief Magistrate, as we have seen, he went through the land of Nephi preaching repentance and righteousness. The inhabitants of the city of Ammonihah were very wicked, and though Alma labored very hard to do them good, fasting and wrestling with God in mighty prayer in their behalf, yet he could do nothing with them. Their hearts were very hard and corrupt, and instead of thanking and loving Alma, for his efforts to bless and teach them, they hated and reviled him, spit on him and cast him out of their city. He therefore took his journey towards the city of Aaron, but his mind was filled with great sorrow because of the great wickedness of the people of Ammonihah. And as he was thus walking along, weighed down with anguish of soul, an angel of God appeared to him and blessed him, told him to return to the city of Ammonihah and preach to them. Alma did not hesitate to obey the command of God, notwithstanding he had been so cruelly treated and insulted by the Ammonihahites, and we are not informed that the angel promised him any better treatment when he returned. Alma immediately went back to the city and entered by another way. He was very hungry, for he had been without food many days, and he said to a man whom he met, "Will ye give to an humble servant of God something to eat?" The man's name was Amulek, and he replied, "I am a Nephite, and I know that thou art a holy prophet of God, for thou art the man whom an angel said in a vision, thou shalt receive; therefore, go with me into my house, and I will impart unto thee of my food; and I know that thou wilt be a blessing unto me and my house."

There is a very important and encouraging lesson to be learned from this little episode in Alma's life; it is this,—that however difficult or unpleasant it may appear to do what the Lord commands us, it is always safe as well as wise to obey, for He never requires us to do anything without opening the way for us to accomplish it. He, however, does not always tell us beforehand how we shall get on in the particular duty or mission assigned to us, but wishes us to learn to trust in Him, to do our duty and leave the result in his hands. Thus, we see that, although the Lord had previously sent an angel to Amulek to warn him of Alma's approach so that the latter might find a

friend ready to receive him to his home and to provide for his wants; yet He did not tell Alma of this.

After Alma had refreshed and rested himself, and had blessed Amulek and all his house, they both went forth and preached to the citizens of Ammonihah for many days, telling them how an angel of God had come to them and commanded them to go to the people and tell them to repent of their sins, and to learn to love God and keep his commandments, or they would be destroyed. This made the wicked people angry, and they tried to kill Alma and Amulek, but the Lord would not permit them. There were a great many, however, who believed the words of these two good men, and became members of the Church of God. But the wicked citizens of Ammonihah immediately drove out of their city all the men who believed in Alma's words, and took their wives and little children and burned their bodies to death, but God took their spirits to himself into heaven where they were perfectly happy and free from pain.

After this they stripped Alma and Amulek naked and put them in prison, where they kept them many days without food and bound with strong cords; they also spit upon and beat them until they could endure it no longer, and cried unto the Lord who gave them strength to break their cords, and also shook the prison walls till they fell upon and killed all the wicked men who assembled within them to insult and abuse Alma and Amulek. These two servants of God, however, escaped unhurt, and when the people outside the prison saw them come out they fled from them in terror. The Lord then commanded Alma and Amulek to leave that wicked city, so they went to the land of Sidon, where they found the husbands, fathers and friends of those good women and children who had been so cruelly burned, by the citizens of Ammonihah, because they loved God and believed the words of Alma. We shall see, by and by, how justly the wicked people of Ammonihah were punished for their crimes.

For the *Juvenile Instructor.*
JEZEBEL.

FEW women have lived upon this earth more wicked than Jezebel. Few have died more miserably. So sinful was she, that her name has become a byword to express a woman of the most fiendish disposition. From her history we may learn how fearful a thing it is to fight against the God of Israel and his prophets.

Jezebel was the queen of Ahab, King of Israel, of whom the bible says for idolatry and wickedness "there was none like unto Ahab." Even he was not so bad as his wife; she was all the time stirring him up to do evil, and what he was afraid to do, she did for him.

Her father was king of Tyre and Sidon, whose idol gods she brought with her to the land of the Israelites at her marriage to their king. She planted groves and built temples for their worship, and introduced amongst the people the bloody and cruel rites of the worship of Baal or Belus. The priests of the true God, she murdered wherever she could lay her hands on them, while the rest fled to caves and dens in the rocks, to the deserts or into Judea to save their lives. Amongst others she sought to slay, was the prophet Elijah, whose courage and zeal for the true God brought the follies and errors of the worship of Baal into contempt, and caused many of its priests to be slain. This greatly enraged the murderous feelings that dwelt in Jezebel's breast, and she vowed that, as he had served her priests, so she would serve him whenever she caught him; but the Lord cared for him and protected him from her fury.

Near the palace of Ahab, in the City of Jezebel, was a little vineyard, owned by an Israelite named Naboth. This spot he prized highly, because it had been his father's and grandfather's before him. Ahab, however, could see it from his palace windows, and coveted it. All his kingdom and power gave him no joy while he did not possess that one little lot of ground. He went to Naboth and offered to buy it at any price he liked to ask, or to trade with him for a better vineyard. But Naboth said, "God forbid that I should sell the inheritance of my fathers," which vexed the king greatly, for he considered Naboth had done him an injury by refusing to sell him the vineyard. He went to his royal palace, "and he laid him down on his bed

and turned away his face and would eat no bread." Jezebel soon heard of this, and went to him, and easily discovered the cause of his strange conduct. Instead, however, of cheering him by wise advice, and showing him how foolish it was for a king to make himself miserable over one petty lot of land, she said, leave it to me, I will soon get rid of Naboth for you, and you shall have nothing to prevent your obtaining the land.

She began her scheme of murder by writing letters to the nobles and elders of the house of Israel, which she signed with the king's name. In these letters she instructed them to proclaim a fast on a certain day, and set Naboth in a place where he could be seen by all the people. For Naboth was of a noble family in the nation. Then to get two wicked men to come forward and accuse him by saying that he blasphemed God and the king. Then to carry him out of the city, and stone him to death. These nobles, who must have been nearly as wicked as she, did exactly as she directed. This greatly pleased her, as it did the king when she told him; then he went straightway down and took the vineyard of Naboth.

The Lord, however, was not unmindful of this cruel deed. He sent his servant Elijah to Ahab with this terrible message: that where the dogs had licked the blood of Naboth, they should lick his blood. Of Jezebel he said: "The dogs shall eat Jezebel by the walls of Jezebel." All this was fulfilled to the letter, as God's word always is.

Ahab was killed in battle, and the dogs licked his blood. Some time after, Jehu, another king of Israel, was entering Jezebel in triumph, when Jezebel decked herself out and got on a high tower. As he passed by she jeered at him, and he, seeing who it was, ordered her to be thrown out of the window into the street. This was done, and Jehu's chariot passed over her body. He went on to the palace with his friends, and gave her no further thought until he had partaken of a banquet. Then he sent to have her body buried; but it was found the dogs had eaten her nearly all up. Such was the end of a once mighty queen, and thus were the Lord's words fulfilled. Truly, it is terrible to fall into the hands of the living God.

When Jezebel lay mangled and bleeding near the gates of Jezebel, so hated and despised had her course of sin and cruelty rendered her, that none of those over whom she once reigned strove with her for her body. She died unlaunched as she lived detested, a sure result of such a course as hers, a course of rapine, murder and oppression. How different to the beloved Esther, whose virtue and kindness we spoke of some few weeks ago. Teaching us all the lesson that no earthly power or station can save us from the judgments of God, nor from the hatred and contempt of those we may wrong. Cannot the little girls who read the INSTRUCTOR imitate the virtues of Esther and take warning by the fate of Jezebel?

G. R.

THE MOUNTEBANK AND THE COUNTRYMAN.

A CERTAIN wealthy patrician, intending to treat the Roman people with some theatrical entertainment, publicly offered a reward to any one who would produce a novel spectacle. Incited by emulation, artists arrived from all parts to contest the prize, among whom a well known witty Mountebank gave out that he had a new kind of entertainment that had never been produced on any stage. This report being spread abroad, brought the whole city together. The theatre could hardly contain the number of spectators. And when the artist appeared upon the stage, without any apparatus, or any assistants, curiosity and suspense kept the spectators in profound silence. On a sudden he thrust down his head into his bosom, and mimicked the squeaking of a young pig so naturally, that the audience insisted upon it that he had one under his cloak, and ordered him to be searched; which being done, and nothing appearing, they loaded him with the most extravagant applause.

A Countryman among the audience observing what passed—"Oh!" says he; "I can do better than this," and immediately gave out that he would perform the next day. Accordingly, on the morrow, a yet greater crowd was collected. Prepossessed, however, in favor of the Mountebank, they came rather to laugh at the Countryman than to pass a fair judgment on him. They both came out upon the stage. The Mountebank grunts away first, and calls forth the greatest clapping and applause. Then the Countryman, pretending that he concealed a little pig under his garments (and he had, in fact, really got one), pinched its ear till he made it squeak. The people cried out that the Mountebank had imitated the pig much more naturally, and hooted to the Countryman to quit the stage; but he, to convict them to their face, produced the real pig from his bosom. "And now, gentlemen, you may see," said he, "what a pretty sort of judges you are!"

It is easier to convince a man against his senses than against his will.—*Esop's Fables.*

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

OCTOBER 15, 1866.

SWEAR NOT AT ALL.

ASSING along the street a few days since our attention was attracted by hearing a man swearing. He was driving a yoke of oxen. The load was heavy, and the road was bad, and when the oxen began to stop, he urged them on by blows and oaths. We watched him as he passed us, and came to the conclusion that he could not be a Latter-day Saint. There may be some men, who belong to the Church of Jesus Christ of Latter-day Saints, who use the name of God in cursing and swearing; but we hope that there are not many who do so. Many of the strangers who come here use the name of God very commonly in their conversation. They are reckless about it, and do not seem to think that they are doing wrong in cursing and swearing. It is very shocking to a servant of God to hear the name of the Lord blasphemed. They know that it is a great sin.

When the children of Israel were in the wilderness, two men of the Camp quarreled, and one of them cursed and blasphemed the name of the Lord. Moses inquired of the Lord what should be done with him. The Lord gave the law that "he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." According to this law, the children of Israel brought forth the man who had cursed out of the Camp, and they stoned him with stones. This was a law in Israel from that time forward.

God has spoken in these days upon this subject. The Saints are required to not take the name of God in vain. We once knew a man, who was a member of the Church, who was subject to strong fits of anger, though naturally a well-meaning, kind man. When out of temper, he would curse and swear and frequently use the name of God in vain. He was often remonstrated with on the use of improper language. He would reply that he knew it was wrong. But this did not cure him.

Going into the mountains on one occasion, the party he was with was attacked by Indians, and on the first fire he fell, and almost instantly died. Though sorry to hear of his death by violence, we were not unprepared for it. Indeed, we often thought, when we heard him use the name of the Lord improperly, that he would have it to answer for, and probably with his life; for he could not be excused because of ignorance; he held the priesthood, and had received his endowments.

Children, you should never let you lips speak an improper word. If you hear bad boys or men use bad language, never listen to them. Close your ears against them, and keep your lips pure from sin. The Lord will bless and honor children who honor and respect His name.

THE PILGRIM FATHERS AND THE SABBATH.

The Pilgrim Fathers, who first settled New England, were very strict in their observance of the Sabbath, as the following instance will show. Before landing from the MAY FLOWER—the ship which brought them over—they explored the coast to learn the character of the country they had chosen for their future home. One of these trips was made in the ship's shallow* by Carver, Standish, Bradford, Winslow and others, with eight or ten of the sailors of the ship. They started on Wednesday. Being in the

* A sort of large boat with two masts, and usually rigged like a schooner.

month of December, the weather was very cold, and the spray of the sea froze as it fell upon them, and made their clothes like coats of iron. From Friday until Wednesday they continued to explore. After some hours' sailing on Friday, a storm of snow and rain began. The sea swelled and became so rough that they broke their rudder. Then they had to guide their frail vessel with the oars. The storm increased and darkness came on. They put on all the sail they could to reach the shore, and the mast broke into three pieces and the sail fell overboard. Breakers were just ahead, but, by working hard at the oars, they passed safely through the surf into a smooth harbor. They obtained shelter under the lee of a small rise of land, and after much difficulty, contrived to light a fire.

When Saturday morning dawned they discovered that they were upon an island. The day was required for the drying of their clothes, the cleaning of their arms, and the repairing of their shallop. Time was precious; the season was advancing, and their companions on the ship were left in suspense. The storm had ceased; but snow nearly eighteen inches deep lay on the ground. They had no tent, and no shelter but the rock. Would you not think, children, that they would be in a hurry to return to the ship?

The next day was the Sabbath, and though they were fifteen leagues, or forty-five miles, away from the ship, and winter, with all its terrors, had set in, they resolved to remain that day and worship God. In the deep snow they knelt in prayer, and by that cold rock they read the Scriptures, and that lonely island was made to resound with their hymns of thanksgiving and praise.

They had faith. They believed that if they did their duty, and observed the claims of their religion, God would protect them, and they would not lose anything by keeping the Sabbath. He did protect them, and they were prospered.

These men, so firm and unyielding when a principle was at stake, so rigid in observing every point of their religion, were chosen by the Lord to lay the foundation of a great work. Had their descendants been as true to principle as they were, our country would be in a very different state to that which we see to-day. Mrs. Sigourney, herself a New England woman, has beautifully written:

"And can we deem it strange
That from *their* planting such a branch should bloom
As nations envy?"

* * * * *

Oh ye who boast
In your free veins the blood of slaves like these
Lose not your lineaments, Should manumon cling
Too close around your heart, or wealth beget
That bloated luxury which eats the core
From manly virtue, or the tempting world
Make faint the Christian's purpose in your soul,
Turn ye to Plymouth's beach, and on that rock
Kneel in their footprints, and renew the vow
They breathed to God."

HERE are eight Bible questions for our JUVENILES to answer:

1. What two men gained a victory over a garrison and an army in the field?
2. What was the name of that Judge in Israel, who vowed to the Lord that if he would deliver the children of Ammon into his hands, that whatsoever came out of his house to meet him, he would offer up for a burnt offering?
3. What king had fifteen years added to his life in answer to his prayer?
4. A dead man was thrown into the sepulcher of a prophet, and, upon touching the prophet's bones, he came to life; what was the name of that prophet?
5. What was the name of a dancing girl who procured the death of a noted prophet?
6. What was the name of the river in which the Lord Jesus was baptized?
7. What was the name of the man who offered to buy the power of two of the apostles to lay on hands and confer the Holy Ghost?
8. What was the name of the sorcerer, who was struck with blindness for opposing two of the servants of the Lord?

CATECHISM FOR OUR JUVENILES.

10. How were the plates buried in the ground?
11. What was in the box with them?
12. What did Joseph do with the plates when he received them?
13. Who assisted him in the work of translation by writing and copying for him?
14. At whose request did Joseph, send a copy of some of the characters of the Book of Mormon to New York?
15. Who took them?
16. To whom did he take them?
17. What did the Professor say about them?
18. What afterwards occurred?
19. To whom else were the words of the book shown?

For the Juvenile Instructor.

A STORY FOR SCHOOL-BOYS.

Two little boys, whom we will call Charley and James, were school-mates. They lived in a country in Europe where education did not cost very much. Their parents were not rich, but they were able to keep their children at school, and feed and clothe them; though the food was sometimes not very plenty and the clothing coarse. Charley had no shoes or boots to wear; he went bare-footed summer and winter; but that did not prevent him from learning. James had nice shoes and warm clothing, for his father could afford it a little better than Charley's.

These two boys sat on the same bench and were in the same class, although Charley was always at the top of the class, or very near it; and James was, nearly always at the bottom. The wonder with their school-mates was, how James ever got into the same class, especially in arithmetic. James was indolent and did not care to exercise his mind, and when any difficult question came up he would not try to think, but would refer it to Charley, who would sit down and work out the solution, just because he liked to do so.

They had to work all their sums on slates, and when correct they copied them out in book with pen and ink; by this means they had them always preserved, so that they could refer to them, and on Saturdays they could take them home to show to their parents. James did not try to work his sums if they were a little difficult, but used to wait until Charley had worked them, and then copied off Charley's slate on to his own, which he would show to the school-teacher, and then write them in his copy book which he would take home and show to his parents. Thus he deceived his teacher and his parents; and he deceived himself, as a man would do who would walk over a field and neither plow it nor sow seed, yet would expect to reap a crop of grain in harvest-time.

James' parents used to talk of his progress at school, and how well he was getting on; for they did not know that he was ignorant of the very things which he professed to know. They imagined that all the sums in arithmetic which were written in his copy-book had been worked by himself; and that he understood all about them, when he had only copied them off Charley's slate and could not work one of them.

James was not a vicious boy. He was good-tempered, obliging and kind; but he was indolent. Charley was not any more good-natured, amiable of disposition, or better disposed than James was; but he was also obliging and kind; and he was so persevering that he would not give up anything which he had undertaken, until he had done his utmost to succeed.

But an examination day came on, and Charley was placed in a class for examination where James could not go, for he did not know enough. James soon felt the want of his obliging prompter. He could not answer the questions put to him. His ignorance was discovered, and simpler questions being put to him than to the rest of the class, which he could not answer, he was disgraced in the eyes of his teacher, his parents and their friends, and his school-mates. He had been blessed with good prospects for becoming prosperous in the world; but they were all blighted because of his ignorance. His time had been spent without being made profitable, and his parents sorrowed more for their disappointment than for the money which had been thrown away to procure him an education.

James grew up to be a man, but his indolence clung to him. Nobody ever spoke of him except as "a good-natured fellow," coupled with, "but there's not much of him." He did not use the abilities with which the Lord had endowed him; and he will be held accountable for the waste of time and powers of which he was guilty.

Charley's parents died, but his perseverance and industry continued with him. He still lives, and is striving to be useful among men and to make his name respected among the honorable of the earth.

Can our young readers not draw a lesson from this short sketch of Charley and James?

THE BOY BATHING.—A boy was bathing in a river, and, getting out of his depth, was on the point of sinking, when he saw a wayfarer coming by, to whom he called out for help with all his might and main. The man began to read the boy a lecture for his foolhardiness; but the urchin cried out, "O, save me now, sir! and read me the lecture afterward."—*Aesop's Fables*.

Biography.

JOSEPH SMITH, THE PROPHET.
(CONTINUED.)

INTENDING the school of the prophets, and the other many duties which devolved upon Joseph during these days, kept him very busy. His was an exceedingly active life. The many calls that were made upon him by one and another, and the various responsibilities which rested upon him, fully occupied his time. But what a glorious labor was his! Chosen by the Lord to be His instrument to establish His Church and lay the foundation of His Kingdom once more upon the earth! The Lord endowed him with the needed gifts and qualifications to attend to every duty which he had to perform. He never grew weary of the work the Lord had given him to do; he never lost interest in it; but he loved it as much, and was as zealous in attending to it up to the latest moment of his life, as he was in the beginning of his career. Whatever change there was in his love and feelings for the work of God, was for the better; his love became stronger, and his feelings warmer, every day that he lived. Every day's labor in the work revealed new attractions to him, and he constantly saw new features in it which he could admire and which stimulated him to renewed exertions.

He had many difficulties to contend with. He and his brethren were very poor, and they were never free from persecutions and annoyances; he particularly, because he was the leader, and every eye was upon him. There was one trial, however, which he and his faithful brethren had to contend with, that was very grievous. All the other trials were as nothing compared with it. It was the apostacy of those who had once known the truth. False brethren! How much sorrow have they produced! The deception and evil plotting of that class gave Joseph much sorrow and perplexity.

Many were the fervent prayers which Joseph offered up to the Lord in those days for the aid which he and the brethren required to enable them to meet their engagements. He did not want himself or the brethren to be brought into disrepute or into the power of their enemies through not being able to pay any debt that might be due. On one occasion, in the month of December, 1835, twenty of the brethren united together, and made a donation to Joseph of forty dollars and a half. In speaking about the brethren's kindness, he says: "My heart swells with gratitude inexpressible, when I realize the great condescension of my heavenly Father in opening the hearts of these my beloved brethren to administer so liberally to my wants, and I ask God in the name of Jesus Christ to multiply blessings upon their heads," etc. We record this act of the brethren, and Joseph's feelings respecting it, to give our readers an idea of the value that was placed upon a small amount of means in those days. The Church was not as rich then as it is now; and a dollar was worth much more then than it is now. Joseph and the leading Elders had to accomplish great works with little means. Some of those brethren, whose names are recorded as having donated this money to Joseph, could to-day, if necessary, give the forty dollars and a half apiece, and probably much more than that sum, and not feel it as much as they did that amount when divided between twenty of them in the year 1835.

Not for one moment did Joseph lose sight of the redemption of Zion. He and the brethren were pledged to keep it in view while life should last, accordingly we find him in December, 1835, mailing numerous petitions from people in all parts of the United States to the Governor of the State of Missouri to restore the Saints to their possessions. But of what avail were they? They had a two-fold effect: the Saints could claim that they had sought for redress in every possible way, and had not failed to try to do the Lord's will, and the rulers were left without any excuse for their criminal neglect in not granting them their rights.

During these days Joseph suffered much in his feelings through the misconduct of his brother William.

Though called to be one of the Twelve Apostles, William had not obtained the mastery over himself. He was a very stubborn, violent-tempered man, impatient of contradiction and rebuke. His brother Joseph was the best friend he had, and yet he would abuse him. On one occasion at the trial of a case before the High Council, in which William Smith was complainant, Joseph objected to some testimony that was presented, which he did not deem proper. William became very much enraged at Joseph for objecting to the testimony. The next day they met for the purpose of talking the affair over, Joseph being anxious to have it settled. Hyrum Smith, their elder brother, was present. But they could do nothing with William. He became very angry, and would not listen to anything they had to say, and left the house abruptly, declaring that he would have nothing more to do with them. He sent Joseph his Elder's license, and busied himself in trying to poison the minds of the people against the prophet. This was a cause of great grief to Joseph, for he loved his brother and was desirous that he should be saved; but he knew that the course he had taken was very wrong, and unless he repented he would lose his standing before the Lord. William's brethren of the Twelve Apostles were anxious about him, and prayed to the Lord for him, and it is probable that he did humble himself to a certain extent; but from what followed, not as he should have done.

ERRATUM.—Through a mistake of the printer, the name of David Whitmer was inserted in the last number of the INSTRUCTOR, instead of DAVID W. PATTER, as the fifth of the Twelve Apostles who was called. Those who read carefully will perceive the error, as David Whitmer was one of the Three Witnesses and not one the Twelve. When the names are afterwards given, as they stood in the quorum according to age, they are correct.

For the Juvenile Instructor.

WHEN THE TEACHER COMES.

WE suppose every little Latter-day Saint knows the teachers, whose kindly visits of friendship and goodwill, from time to time, gladden the house of every Saint. They are welcomed by father and mother when they enter, who feel happy to see them. Father stops his work, and mother leaves her chores, and both sit down to listen to their words of counsel and instruction. Now, little friends, what should you do? Keep on playing, or talking, or reading, or continue at anything else you may be engaged in? Not such a course shows disrespect to the servants of God, and God is angry all the time with such as treat thus rudely those whom he sends. Not rather let us all follow the good pattern shown us by our parents. At once leave our play, cease making a noise, draw near and listen attentively to what is being said. For the visits of teachers are for young and old. All can, and all should receive benefit from the visit.

Now, I hope the next time the teachers come visiting that Joseph and George, and all the rest, will leave their games, and Mary and Lizzie cease their needle-work; and if little Brigham, the baby, cries or is cross, they will try to keep him quiet, so that there may be peace in all the house. Then, when the teachers leave, and say: "Good bye; God bless you, brother and sister So and So, and all of yours," you all will feel that you deserve this blessing, and that it will rest and abide with you.

Always remember that God sends the teachers to instruct you; and if you attend to their instructions, you will please God, please your parents and please all good men and women. And, further, by taking such a course you will make yourself beloved and useful in His kingdom when the day comes that you are called to help build up his Church. How the boys and girls can be useful in building up God's kingdom, we hope to have a chat about some future time. G. R.

THE FOX AND THE CROW.—A Crow had snatched a goodly piece of cheese out of a window, and flew with it into a high tree, intent on enjoying her prize. A Fox spied the dainty morsel, and thus he planned his approaches. "Oh, Crow," said he, "how beautiful are thy wings! how bright thine eye! how graceful thy neck! thy breast is the breast of an eagle! thy claws—I

beg pardon—thy talons, are a match for all the beasts of the field. Oho! that such a bird should be dumb, and want only a voice!" The Crow, pleased with the flattery, and chuckling to think how she would surprise the Fox with her caw, opened her mouth; down dropped the cheese which the Fox snapping up, observed, as he walked away, "that what ever he had remarked of her beauty, he had said nothing yet of her brains."

Men seldom flatter without some private end in view; and they who listen to such music may expect to have to pay the piper.—*Asop's Fables*

CURIOS MATRIMONIAL COMPLICATIONS.—The Queen's eldest son—the Prince of Wales—is married to a daughter of the King of Denmark, who has been deprived of a large portion of his territories by the King of Prussia, father of the husband of the Queen's eldest daughter; and this mutilation of Denmark was effected nominally in the interest of the Duke of Augustenborg, whose younger brother, Prince Christian, has been married to the Queen's third daughter, the Princess Helena. Second, The Queen's first cousin, the King of Hanover, has just been deprived of his kingdom by the same King of Prussia, in whose army the Queen's son-in-law, the Prince of Prussia, is a commanding officer. Third, Prince Alexander of Hesse, who commands the Federal army raised to the King of Prussia, is brother to Prince Louis, the husband to Princess Alice, the Queen's second daughter. Fourth, The Duke of Saxe-Coburg-Gotha, Prince Albert's brother, and brother-in-law to the Queen, holds command in the king of Prussia's army now invading Hanover—which kingdom, by the way, until the accession of her Majesty, formed part of the territory of the kings of England. And lastly, Prince Teck, recently married to the Queen's first cousin, the Princess Mary of Cambridge, holds a commission in the army of the Emperor of Austria, and may at any time have to leave his bride for the seat of war, to fight the King of Prussia, who has the Queen's son-in-law and the Queen's brother-in-law both officers in his army.

BIBLE ALPHABET.

The following alphabet is from the *Watchman and Reflector*. Let our JUVENILES find the names from the Bible.

A was a schemer, who stole away hearts.
B was a people, simple and ignorant than he meant.
C was a people, simple and ignorant than he meant.
D was a craftsman, on mischievous intent.
E was a land, where was plenty of corn.
F was a governor, who a Roman was born.
G was a court-room, where Innocence stood.
H was a friend, who gave plenty of wood.
I was an ass, crouching servilely down.
J was a king, well deserving a crown.
K was a plotter, who found a deep grave.
L was a sleeper, called forth from a cave.
M was a fountain, made sweet by a tree.
N was a despot, who made a decree.
O was a country, abounding in gold.
P was a preacher, intrepid and bold.
Q was a brother, by apostle enrolled.
R was a direction, by apostle given.
S was a place, where the Gospel was preached.
T was a word, written plain on the wall.
U was a monarch, whose pride had a fall.
V was a wife, who did gravely offend.
Z was a lawyer, desired by a friend.

For the Juvenile Instructor.

CHARADE.

BY RICHARD S. HORNE.

No. 3.

I am composed of 10 letters:

My 6, 5 is a pronoun.
My 10, 8, 9, 3, is a source of amusement for boys.
My 6, 2, 5, is a month.
My 1, 2, 5, is a relation.
My 10, 7, 4, 9, is a part of the human body.
My 4, 2, 6, is a work of labor.
My whole has caused much laughter in our theatre.

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